THE LATTER-DAY SAINTS'

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"So long as we are honestly trying to do our best we may be sure that those about us are not likely to misjudge us greatly either by over or under estimation."

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TITHING.

BY GEORGE H. BRIMHALL, PRESIDENT OF THE BRIGHAM YOUNG UNIVERSITY.

HISTORICAL ASPECT.—Tithing is older than Israel. It was practiced by Abraham, who paid tithes to Melchisedek. Jacob's first contract, after leaving his father's house, was with God, with whom he covenanted at Bethuel, saying, "And of all that thou shalt give, I will surely give a tenth unto thee."

Tithing as a law and ordinance was known and practiced and neglected by ancient Israel. Through His prophet, Malachi, the Lord rebuked His people for neglecting the payment of their tithes. Christ recognized the existence of the law of tithing among the Jews, and commended it. Jesus rebuked the Scribes and Pharisees for neglecting judgment, mercy and faith, at the same time declaring they should not leave tithe paying undone. (Matt. 23: 23.) The law of tithing was known to the Nephites. Tithing is essentially a part of Christian civilization.

THE LAW.

THEOLOGICAL ASPECT.—Tithing is a law of God to men with promises of rewards and punishments. God said to ancient Israel, through Malachi, "Bring ye all the tithes into the storehouse, that there may be meat in mine house." Paul said to the Hebrews, "They that are of the sons of Levi who receive the office of the

priesthood have a commandment to take the tithes of the people, according to the law."

Following is the revelation given to the Prophet Joseph Smith on this subject:

Verily thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of the Church of Zion.

For the building of mine house, and for the laying of the foundation of Zion, and for the priesthood, and for the debts of the presidency of my Church;

And this shall be the beginning of the tithing of my people;

And after that, those who have been tithed, shall pay one-tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy priesthood, saith the Lord.

Verily I say unto you, it shall come to pass that all those who gather unto the land of Zion, shall be tithed of their surplus property, and shall observe this law, or they shall not be found worthy to abide among you.

And I say unto you if my people observe not this law to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily, I say unto you, it shall not be a land of Zion unto you;

And this shall be an ensample unto all the stakes of Zion, Even so. Amen.

In the above revelation, the use of the words "require" and "shall" leave no room for doubt that the revelation is mandatory. If tithing were a mere matter of privilege, or ethics, we might expect the use of other terms. Tithing is, first of all, one's surplus; and secondly, one-tenth of his income thereafter. There is no room for quibbling on these points.

The law makes no provision for a tithing that is less than one-tenth, either in quality or quantity. For an explanation of what one-tenth of one's interest means, we turn to the living oracles—the progressive constitution of the Church, whose decision is that one tenth of one's interest means one-tenth of one's income. A part of one-tenth of one's income is a part tithing.

TEMPORAL BLESSINGS.

Through obedience to the law of tithing we become the financial elect of God, or business partners with the Lord. If it is true that giving to the poor is lending to the Lord, then paying one's tithing is investing with the Lord. Jacob's covenant was a business contract with God. Was it not one of the elements of his business success? Is not the Lord's call to ancient Israel, to test tithing as a business venture, applicable to us as a people?

The words of the Prophet Malachi were of such great importance that Jesus quoted them to the Nephites, declaring them to be the words of the Father, at the same time giving a command that they be written, after which he expounded them to the people on this continent:

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, said the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the fields, saith the Lord of hosts." (Malachi 3: 10, 11. Also Book of Mormon, III. Nephi 24: 10, 11.)

SPIRITUAL BLESSINGS.

Leaving the temporal blessings, which are not the greatest, we find tithing to be the best insurance against the worst of fires. The Lord declared to the Prophet Joseph that this is a day of tithing for his people, and that he that is tithed, shall not be burned at his coming (Doctrine and Covenants, sec. 64: 23). That burning may be subjective, objective, or both. The Lord said to Israel through Malachi, the prophet, "And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of Hosts."

The temple ordinances are placed within the reach of the tithe payer who is otherwise worthy of the blessings of the house of the Lord. While the living of any one law of the gospel adds to one's power to live and enjoy every other law, the living of no one law will secure salvation. Faithful tithe paying makes the humble wage earner and the drawer of large dividends, equal on the Lord's ledger. Each has fulfilled the law: neither has done more. While tithe paying alone is not sufficient to keep a man in the Church, yet he cannot retain his standing to the end without it.

PENALTIES.

Neglect of tithe-paying lists a man on God's books as a robber. The Father asks the question, through His Prophet Malachi, "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." Should we not try to so live that in all our getting, neither God nor man can say, Ye robbed me to obtain it? The Lord declared to Joseph Smith, the prophet, the overthrow of those who polluted their inheritances (Doc. and Cov., sec. 103: 14). We speak of tainted money, is not an untithed inheritance tainted?

To the investigator, be he ever so earnest and desirous to come into the kingdom, rejection of the law of tithing is a bar to his entrance. The Lord declares that the names of such are not to be found on the records of his Church (Doc. and Cov., sec. 85: 3).

To the non-tithe payer, the doors of the temple are closed, and the privilege of sacred ordinances cut off. On what ground can one claim the right to be trusted with the most sacred spiritual privileges of the kingdom, when he is not true to his trust in material things. How can one claim the blessings of the Temple if he refuses to build and maintain it.

Does not non-tithe paying unfit a man for partaking of the sacrament of the Lord's Supper? "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." To be unworthy in this respect is to be conscious of one's conduct not being in harmony with the sacramental prayer, or one's part in the

sacred ordinances not being a true representation of one's life. How can a member of the Church who is not willing to pay tithing partake of the bread, in which act he witnesses before God and men that he is willing to keep the commandments of the Lord Jesus Christ? The sacred covenant entered into is found in the following prayer:

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it; that they may eat in remembrance of the body of thy Son, and witness unto Thee, O God the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen.

Where is the worthiness of a non-tithe payer to partake of the water, when in so doing he witnesses unto God in the presence of his fellows that he does always remember the Lord Jesus Christ? Following is the prayer on the water:

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this water to the souls of all who drink of it; that they may do it in the remembrance of the blood of thy Son which was shed for them; that they may witness unto thee, O God the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

Is non-tithe paying a serious forgetting of the Lord?

Apostasy is the inevitable end of persistent non-tithe paying. The Lord has declared that those who abide not the law of tithing shall not be found worthy to abide among His saints. Who can hope to make the Lord a liar?

Formal action of excommunication for non-tithe paying may never come. The man may not be *cut off*, but he will *die out*. The steps of decay are usually these: (1) diminution in payment of tithes; (2) excuse-hunting that does not satisfy the soul: (3) cessation of tithe paying; (4) fault finding concerning the use of tithing one does not pay; (5) laxity in other duties; (6) general indifference concerning Church interests; (7) positive attitude against the work of the Lord. Every one may not go in just this order of retrogression, but the decline is sure and the end is certain. The Lord has declared it, and history has recorded it of individuals and communities.

Sociological Aspect.—Tithe paying is the most equitable and natural distribution for public support. Behind it stands the principle enunciated by the Lord Jesus Christ, that, "to whomsoever much is given, of him much shall be required." Tithing is an income tax divinely assessed and paid as a free-will offering. The collection is free from all coercion, except such coercion as material, spiritual, social and psychological consequences may impose.

The giving of the surplus on entering the Church, is of the highest sociological value. It is a sort of new financial birth. We all come into the physical world objectively equal. We enter the Church

by baptism with equal spiritual privileges before us, each one with what he needs, but no surplus. We are tithed, and enter the Lord's financial realm relatively equal. Jesus evidently wished to impress this upon the young man who boasted of common ownership of moral wealth. Then the Master put him to the test of a financial leveling, a coming to the plane of needs, and this seeker of eternal life refused to be born into that life financially. His surplus owned him, and he went away sorrowing. Compare the system of providing men according to their needs with that of providing according to their "greeds."

Tithing is a law of perfect financial liberty. Tithing to a believer is a debt of honor, the highest social and individual honor. Debts of honor are the first to be paid. The unsecured creditor is deserving first consideration. Mortgage bond debts are secured by the *not-me*. For debts of honor the *me* is the forfeiture. As a rule, men in the Church who will not pay their tithing, do not pay their debts. Tithe paying begets communitive confidence. False to man, false to God, is true: but no more so than, true to God, true to fellowmen.

I was once approached by a non-"Mormon" gentleman of considerable wealth, who made inquiries concerning the possibility of inducing a certain "Mormon" financier to handle thirty thousand dollars. I expressed the opinion that the person referred to made it a practice to handle his own money only. However, I made inquiries as to the foundation for the unbounded confidence which the stranger expressed in my "Mormon" friend. His reply was,

"First, he is honest. I know this from the fact that he scrupulously pays his tithing. A man who is financially true to his God, whom he has not seen, will be true to his fellowmen, whom he has seen.

"Secondly, there is no question as to his financial ability. He has worked his way up."

"Yes, said I, "with the help of the Lord."

I had occasion to discuss "Mormon" finances with a banker who had no religious affiliations with our people In the course of our conversation, he said,

"It is my experience that, among your people, a faithful tithe payer is a safe man to lend money to."

Another testimony, that of an assessor, is to the effect that honest tithe payers are the most frank in listing their property, and as a class do the least grumbling about taxation.

The paying of tithing prevents the growth of egotism in the giver, and guards against humiliation in the receiver.

"How much tithing have you paid this year?" asked a non-believer of his "Mormon" neighbor.

"Two hundred dollars," was the reply.

"You are a fool," said the skeptic; "I shall get more free advertising from the distribution of one beef and a few tons of coal at Christmas time than you will from the entire amount you pay."

Now let us examine the sociological effect on the individuals, in this case. One who pays what he considers to be a divinely imposed obligation for the public good, the distribution of which is through what the receiver recognizes as a God-planned system of public benefaction. He is helped, and is grateful to the system and to its Author. He is under obligation to no individual. Man-praise is out of the question. In the other case, help is rendered in such a way as to feed the vanity of the giver, and to place the receiver under obligation. Personal honor and praise is inevitable; gratitude for a system impossible.

People who insist upon the distribution of their own tithing are either distrustful of the Lord's agents, or ultra-anxious concerning the getting of glory.

Tithe paying, or the neglect thereof, cannot fail to affect the greatest of all social units—the family. Under the law of heredity, what will be the tendency in offspring where the parents are conscious of not dealing honestly with the Lord? On the other hand, what results may parents look for in the bearing and rearing of children under the consciousness of being fair and honest in their dealings with their Father in heaven?

PSYCHOLOGICAL ASPECT.—Tithing is a self-imposed obligation by the acceptance of the law.

It is one of the most reliable guarantees against the "greeds."

It prevents one from being owned by the external. The tithe-payer owns his property, it does not own him.

Tithe-paying is a source of encouragement, in that it makes possible a feeling in each individual of a financial equality before God.

It is a system of developing generosity, unalloyed by vanity.

The persistency of the pressure of tithe-paying brings into play ideas, emotions, and activities of fidelity, that give strength to character and endurance of nobility in the ego, or self.

Tithing is one of the progressive activities demanding a living, increasing faith. It is an exercise of the faithfulness of the divine within to the divine without. It tests and trains one's ability to stand at the post of honor with every opportunity to desert it. It builds up an individual acquaintance with God. It brings about a sort of comradeship with Divinity, which fosters a financial faith, and a necessary ideal feeling of ease—not an inactive ease, but an energetic ease.

In the lexicon of the faithful tithe payer there is no such word as penury. His self reliance is so reinforced by his reliance on the Lord that his very spiritual, intellectual and financial attitude demands confidence and creates resources.

By the gate, or seeking the welfare of the kingdom, is the only way to eternal possession and increase. Knowing through doing is more than a mere *knowledge of;* it is an *acquaintance with.* It is truth tested, it is light plus warmth. It is intellectual ascent

transmuted by action into character fibre. The principle or law of tithing can only be partly known to the learner of the word. To know fully the doctrine, the work must be done.

The law of laws from a Latter-day Saint point of view is stated by the Prophet Joseph Smith as follows:

> There is a law irrevocably decreed in heaven before the foundations of the world, upon which all blessings are predicated.
>
> And when we obtain any blessing from God it is by obedience to that law upon which it is predicated. (Doc. and Cov., sec. 130: 20, 21).

We want blessings.

We want this to continue to be a land of Zion unto us.

We want to be Zion—*the pure in heart.*

We want to succeed as a superior social unit.

We want to prove by our lives that the gospel is a God-made plan to reach the highest joy for man.

We want inheritances with unclouded titles.

We want to maintain a school system that will place us as a community *foremost in education.*

We want to be a city on a hill, a candle on a candlestick, that men seeing our good works may glorify our Father which is in heaven.

We want to make history that will sublimely inspire posterity.

Tithing is one of the laws upon which each of these blessings is predicated.

RECOLLECTIONS AND COMPARISONS.

As I am now on a visit to my native land, a few observations from me may be of interest to the readers of the *Millennial Star.* I arrived in Liverpool June 1st, this year, and visited first in Chisworth, Derbyshire, in the Manchester conference. Sixteen years ago I had the pleasure of presiding over this conference. Since then many changes have taken place. New branches have been organized, and a few disorganized owing to members emigrating. In the town of Hyde, where we did not have a single member at that time, there are upwards of one hundred now, and like conditions prevail in other parts of the conference. The missionary work seems to be on a better foundation than it was several years ago, which is very gratifying.

My visit in Westmoreland was one of pleasant associations. It is a delightful place to live in and ample opportunity is afforded to teach the gospel. My friends have listened to me with interest and seem to be less prejudiced than the people are in some other parts of England. The country is sparsely settled and not so much missionary work has been done lately as in the larger cities. I embrace every opportunity for explaining the gospel and attend the meetings of the saints, lending a helping hand wherever I can.

Middlesboro. ROBERT AVESON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 1, 1909.

A GRAND OCCASION.

THE general conference of the elders in the British mission held at "Deseret," South Tottenham, London, June 19, 20 and 21, particulars of which have already been published in the *Millennial Star*, was a grand and profitable occasion. Only a brief synopsis could be given through lack of space in our columns, but our readers will have gathered from the account that a most enjoyable time was spent during the three days' services.

Close on to three hundred missionaries took part in the proceedings, and all were imbued with the one spirit which animates the servants of God engaged in publishing the everlasting gospel as restored in these latter days to the inhabitants of the earth. In addition to the elders there were a few ladies present, some on missions and others who had come to meet their husbands prior to their release to return home. There were also President Thomas E. McKay and two other elders from the Swiss and German mission, one from Holland and three from the Swedish mission.

They presented a grand appearance from the stand in the spacious hall at "Deseret." Clean in person, in mind, in habits and in deportment, of one heart and soul, inspired with deep devotion, earnest in desire to serve God and proclaim His word, under solemn covenants to keep His laws, and eager to learn how they could better proceed in their labors for the salvation of souls, a heavenly influence pervaded the entire assembly, and there was a power felt which proceeded from on high and filled every heart with gladness and thanksgiving.

The reports that were rendered from the conference presidents were most encouraging. The condition of the work in Great Britain and Ireland was seen to be excellent. The Scottish and Irish conferences loomed up prominently as greatly in advance of former years. The baptisms there for this portion of the present year were greater in number than for the entire year preceding. This was the case with some other conferences, while in a few they were not quite up to the figures for 1908, but in all of them prospects were bright for the extension of the work among the res-

pectable and prosperous classes of the community. Better meeting-houses were being obtained, the elders were lodging in better quarters, inquiries were being instituted by intelligent and well-informed people, prejudice was giving way as the true character of the saints was becoming understood, the elders generally made a good impression wherever people became acquainted with them, the literature of the Church was being sought after, the *Millennial Star* was a great aid in the work among people not connected with the Church, as well as to the elders and saints generally.

The stall established at Earl's Court, where the Golden West Exposition was in progress, had opened a great field for the dissemination of gospel principles to the throngs of people from all nations who visited that exhibition. The missionaries were branching out from the towns into country districts and finding fresh avenues to the homes of the people. Members of the Church were becoming more united. The saints were helping the elders in their work, and this was particularly the case with the Relief Societies, who not only aided in giving assistance to the poor and distressed, the sick and afflicted, but in getting people interested in the organization of the Church, its doctrines and its methods. The Sunday Schools, wherever organized, were also the means of spreading the gospel, many children of non-members attending and carrying home the influence and teachings obtained in the Sunday Schools. The Bible classes and Mutual Improvement Associations were doing their part in bringing people to the knowledge of the truth and establishing them firmly in the faith. Such opposition as had been manifested had resulted in arousing public interest and had benefited instead of retarding the work of the Lord.

The outlook from the reports given was bright and hopeful, and outdoor preaching was eulogized and advocated as a potent factor in the system of proselytism. Instructions were imparted on a great variety of topics, pertaining chiefly to practical matters. The best means of promoting union in societies and associations; of keeping up continual interest; of the distribution of the written word; of the correction of errors; the proper keeping of branch and conference records; of tracing out lost members; of furnishing dates, names, addresses, etc.; of punctuality in all things; of conducting meetings according to the suggestions of the Holy Spirit; of administering the ordinances in a proper manner according to the revelations of God; of transacting business and obtaining directions from the conference presidents instead of applying direct to the headquarters of the mission; economy in the use of funds obtained by the elders from their relatives; how to preserve bodily health, as well as mental vigor, and many other subjects of a practical character were dwelt upon during the services. Many points of doctrine were also elucidated, and things relating to the past, the present and the future were opened up to the congregations assembled.

The musical exercises were of the most enlivening and inspiring character. Solos, duets, quartettes and congregational singing all aided in making the exercises thoroughly enjoyable. The concert given on Saturday evening, principally by the talented Tout family, was, both instrumentally and vocally, the choicest, and highest class of musical entertainment ever presented at "Deseret," and was a constant theme of approval and admiration from all who were present, a number of whom were not members of the Church.

Many questions were propounded in writing and were answered to the general satisfaction. A hearty, fraternal and blessed spirit animated the entire conference, and when the time came for separation, the expression was general, indeed universal, "I never attended such a conference in my life." The conference presidents met with the mission president between the meetings on Sunday, making an almost continuous session for that day, when affairs pertaining to their several fields of labor were talked over and suggestions offered and received for improvement in measures for the general good. This was a most profitable occasion, and must surely produce beneficial results.

A few of the elders in some parts of the mission were unable to attend, but conducted meetings in their fields of labor. None were compelled, or even required to be present, but all who did come together felt that the expense incurred was money well spent. The president and committee of the London conference received a deserved vote of thanks for their diligence and excellent management in obtaining places for food and lodging for all the visitors, within easy distance from the place of meeting. The accommodations at "Deseret" were fully taxed for the comfort of all who could be entertained there, and the acquisition of that structure by the Church in a populous part of the great British metropolis was a source of much congratulation from the visitors.

We rejoice greatly that this notable conference was so successful in every sense of the word. A large sum was raised as proceeds of the concert towards the purchase of a piano for the large hall at "Deseret." The elders attending were permitted to spend a few days in sight-seeing, having obtained excursion rates from the railroads, and have returned to their fields of labor refreshed, encouraged and filled with determination to redouble their efforts in the great cause of human redemption, the grandest work ever introduced by the Almighty from the beginning of time for the establishment of His government and dominion on this globe.

We are thankful to all who assisted in the general elders' conference and to the Giver of all good for the outpouring of His Divine Spirit, the inspiration which attended the preaching of the word, the instructions imparted and their reception by the splendid body of the priesthood who were gathered on that momentous occasion. Now brethren, let us all press forward with zeal, with courage, with unabating energy and firm determination to battle for the

right, to disseminate the truth, to send forth the light until the great cause of human redemption shall be fully accomplished and the Lord Himself shall come and earth receive her King.

C. W. P.

Distinguished Visitors.—President Anthon H. Lund, with his wife and daughter, also Sister Andrew Jenson and daughter, arrived here on Sunday, June 27th, on the s.s. *Laurentic*, all on a visit to Scandinavia and other points. They were all in good health and spirits, as were the missionaries and other visitors who came on the same boat. President Lund is highly esteemed by all the Latter-day Saints as one of the First Presidency of the Church, and a man of exceptional ability and experience. In times past he presided over the Scandinavian mission, and afterwards over the European mission, and his visits to the conferences while on this tour will be of immense benefit to the elders and saints who will have the privilege of listening to his instructions, and, we hope, to himself also, as a change from the routine of close labor in the office at the headquarters of the Church. We welcome him and his party to the shores of Great Britain, and pray that the Giver of all good will watch over and guide him in all his travels, fill his soul with joy and bless his efforts in the great cause of salvation with success, and that he will, with the members of his family in his company, return safely, in due time, to their home in the distant mountains.—C. W. P.

Off for the North.—President Anthon H. Lund, with his wife and daughter, left Liverpool to-day for Grimsby. They were accompanied by President Charles W. Penrose, Sister Romania B. Penrose, Sister Andrew Jenson and daughter, and Elder Anthon J. T. Sorensen. The entire party sailed from Grimsby for Esbjerg, where they expect to be met by President Andrew Jenson, and take train to Aarhus, where the anniversary of American independence will be celebrated, then go on to Aalborg, President Lund's birthplace, and proceed to Norway, visiting the conferences and traveling northward as circumstances may permit. Returning they will visit Sweden and probably hold conference in Stockholm, and may call at other points after reaching Copenhagen on the return journey. We wish them a pleasant trip and a safe return.

"A gentle word soothes anger just as water puts out fire, and there is no soil so barren but that tenderness brings forth some fruit. Who can be angry with those whose only weapons are pearls and diamonds? Nothing is so bitter as unripe fruit, but when preserved it is sweet and palatable. So reproof is naturally bitter, but mixed with the sugar of kindness, and heated by the fire of charity, it becomes cordial, gracious, and acceptable."

FROM THE MISSION FIELD.

Correction.—In the report of the elders' conference in London in last week's issue, the name "William R. Worley," wherever it appears, should be "A. B. Worsley."

Change of Address.—The headquarters of the Leeds conference have been changed to 175 Gladstone Street, Leeds Road, Bradford. The headquarters of the Grimsby conference have been changed to 1 College Street, Beverly Road, Hull.

District Meetings.—A district meeting was held on Sunday, June 13th, in Wisbech (Norwich conference), and the branch was reorganized. Elder E. M. Perkins was made president, and Elder V. C. Wynder, clerk. There were two sessions of the meeting, and at the evening session the hall was well filled, mostly with investigators. The speakers were elders A. Leroy Taylor, E. M. Perkins, Sister Nellie C. Taylor and President John A. Horton.

Successful Social.—A social in honor of Elder Albert B. Needham was given at Holloway (London conference), on the 16th ult., by the saints in that district. An excellent musical program was rendered, and everyone present thoroughly enjoyed the entertainment. Elder Needham is about to return to his home in Zion. He has been very energetic in his labors, and has made many friends. As a token of esteem he was made the recipient of a handsome gold ring.

Releases and Departures.—The following missionaries have been honorably released and sailed for home June 25th, per s.s. *Cedric*: From Great Britain—Joy B. Patterson. From Switzerland and Germany—William R. Smith, Seymour Wells. Elders Arthur B. Case and Mark Austin, of the British mission, have been honorably released and sailed for home to-day per s.s. *Canada*. They were accompanied by eight emigrants, with Elder Case in charge.

Words of Encouragement.—In a letter of recent date from Elder Joseph W. McMurrin, who was associated with Elder Rulon S. Wells in the presidency of the European Mission a few years ago, and now a member of the First Council of Seventy, appear these highly encouraging and much appreciated words: "I congratulate you and your associate editor on the excellence of your magazine. I have found much pleasure and profit in reading the splendid articles that have been appearing, which I am sure have brought joy and understanding concerning gospel truths to very many souls in many different nations of the world. The pages of the *Millennial Star* for a long time have been filled with original matter of a high order. I always enjoy such reading much better than borrowed articles, let them be ever so good."

Cheering News from Old Ireland.—Encouraging reports come from the Irish conference. A number of baptisms are reported and prospects are promising. President Bennett writes of an excellent opportunity that was opened up to the elders in Coleraine recently, to get the "Mormon" side of the question of religion before the people. A minister, who lately spent his holiday in America, has been regaling his hearers with lurid pictures of conditions in Salt Lake City, and on the 11th inst. the elders answered him in a lecture delivered in the Town Hall to an audience of one hundred and seventy-five representative citizens. The best of attention was given them, and after the meeting they sold themselves out of their supply of the Book of Mormon, besides selling a number of smaller books. The leading newspaper asked the elders to furnish a report of their meeting for publication. Thus the good work goes on.

Arrivals.—The following missionaries for the European mission arrived per s.s. *Laurentic*, June 27th, 1909: Robert Vernal Harman, Murray, Utah; Charles Leroy Johnson, Parker, Idaho; Warren Shurtliff, Lewisville, Idaho; John Morris Richards, Malad, Idaho; Alexander Anderson, Albert Norman Hagen, Anthon J. T. Sorenson, Alvin E. Olsen, David C. Lyon, George W. Keddington, Salt Lake City; William H. Fowler, William Heber Reese, Calder's Station, Utah; Henry Ward Heap, St. Johns, Arizona; Alfred W. Shepherd, Paris, Idaho; Thomas Rose Jones, Kanesville, Utah; Thomas B. Bennett, Perry, Idaho; Gerrit Meenderink, Ogden, Utah; John Ernest Beal, Ephraim, Utah; Elmer P. Chipman, American Fork, Utah; Charles D. McAlister, Rexburg, Idaho. Elders Harold C. Kimball and Cornelius F. Paine arrived June 27th, not June 21st, as erroneously published last week.

Appointments.—The elders who arrived for Great Britain June 21st and 27th, have been appointed to labor in the following conferences: John Arthur Beard, William H. Fowler, Bristol; John R. Watson, Grimsby; Alexander Bowman, Alexander Anderson, Leeds; Warren Shurtliff, John Morris Richards, James S. Nalder. London; Henry Ward Heap, Newcastle; Charles Leroy Johnson, Robert Vernal Harman, Sheffield.

A Splendid Concert.—The concert given in the hall at "Deseret," London, Saturday evening, June 19th, was well worthy special mention in these columns. It was timed for the benefit, primarily, of the visiting elders, but answered the purpose of entertainment for saints and friends in London, as well as aiding the fund for the purchase of a piano for "Deseret." Elder Edwin F. Tout had in hand the arrangement of the program, and did the work well. Elder Tout, with his accomplished daughters, Nannie, Maggie, Grace and Hazel, were the principal entertainers of the evening,

although Professor A. G. Hadman and little Miss Beresford, Elders N. J. Brown, Walter P. Whitehead and William S. Bassett, rendered excellent selections. There were fifteen numbers on the program and almost as many were encored. The hall is an excellent place for singing and those who took part were heard to good advantage. It was a most pleasant evening, the memory of which will linger long in the minds of the elders, and all others who were present.

Baptisms.—Seven converts were baptized in the Corporation Baths, Heywood (Manchester conference), June 17th, 1909, six being from Rochdale branch and one from the Bury branch. The ordinance was performed by Elders Arthur Manwaring and James H. Bankhead. Elder Nathan Done addressed the saints and friends on the necessity and mode of baptism. About one hundred persons witnessed the ceremony.

A baptismal service was held at "Deseret" (London conference), on Sunday, June 20th, when three persons were baptized, Elders A. B. Needham, R. H. Jones, and J. T. Hammond, Jr., officiating.

At a baptismal service held at the Corporation Baths, Hanley (Birmingham conference), five members were added to the Church, Elder W. H. Allan performing the ceremony. Appropriate addresses were made by Elders Allan and Parkinson. Three of the members were from the district of Leek, recently opened, and all are results of labor among the better classes. Confirmations took place at the afternoon services.

The Secret Prayer.—Christ's command to enter one's closet and there pray to the Father in secret was exemplified perfectly in His own life. All through the gospels are references to His departing alone to a mountain or some equally quiet place where He could, without interruption, pour His heart out to God. In these days we are wont to characterize as "busy," we are sometimes tempted to think there is no opportunity for the carrying out of our Lord's injunction. We should not allow ourselves to be so easily defeated. Christ found the quiet place—His "closet"—because He was determined to find it, not because it was always close at His hand. Somewhere is a "closet" for everyone, a place where God waits to hear and to answer to prayer which may be uttered only "in secret."

True Faith.—True faith in God such as will always help, grows out of knowing His character. It is built on the three words, "God is love," and thus it is a heart-faith, or love-faith. It is a faith that God will ever do what is in accordance with love, and nothing contrary to it. It is a faith that as God is love, so He will be towards you everything that love can mean—pitiful, sympathetic and helpful. In return it trusts and does not worry, no matter what the circumstances are.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XVI.—Expulsion of the Saints from Missouri.

Textbook: One Hundred Years of Mormonism (Evans), pp. 253-83, exclusive of pages 271-76, which will be given in connection within the next lesson.

References: History of the Church, Vol. III. pp. 56-85, 149-200 and 217-244. (A detailed account of the Missouri persecutions is given in the appendix of Vol. III., which consists of affidavits by Hyrum Smith, Parley P. Pratt, George W. Pitkin, Brigham Young, Lyman Wight, and Sidney Rigdon; it is exceeding valuable and interesting); Missouri Persecutions—Roberts, pp. 196-269; Life of Joseph Smith—Cannon, pp. 230-51; Life of Heber C. Kimball—Whitney, Chapter 23: Improvement Era, Vol. V. pp. 913-19; Historical Record—Jenson pp. 83-88.

Note: If it is desirable by individual members of the class to enter upon an interesting study of the causes of the Missouri persecutions, they will be amply repaid by reading the very scholarly discussion of the subject by Elder B. H. Roberts, in his introduction to the third volume of the History of the Church. The whole matter is here brought down to a perfectly rational and intelligible basis.

I. Attacks Upon the Saints.

1. At Gallatin. (a) Election day. (b) Peniston's harangue. (c) A fight. (d) Reports reach the Prophet.
   (1.) Result. (e) Affidavits by—
   (1.) Peniston.
   (2.) Black.
   (f) Militia called out.
   (1.) Result.
2. At De Witt. (a) Austin's mobocrats. (b) Condition of the Saints. (c) The Prophet reaches De Witt. (d) The "Mormons" leave their homes.
3. On Crooked River. (a) Bogart on Log Creek. (b) Patten's company. (c) The "Battle."
   (1.) Result.
   (d) Character of David Patten.
4. On the Grand. (a) Reports of Crooked River "battle." (b) Disturbing elements.
   (1.) Rancorous feelings of apostates.
   (2.) The alleged "Danite Band"
   (3.) The cunning of the mob in making false charges against the Saints.
   (c) Movement of the troops.

5. At Haun's Mill. (a) A peaceful settlement. (b) The attack. (c) The result.
6. At Far West. (a) Conditions at Far West. (b) Treachery of Col. Hinkle. (c) The town capitulates.

II. The Exodus.

(1.) Treatment of the Saints at Far West by the army.

(2.) General Clark's address,

(3.) Preparations to leave Missouri. (a) General feelings of the saints. (b) Wise directions of President Young.

III. Efforts to Obtain Redress.

1. Of the Legislature. (a) Document formed by the Saints. (b) Effect on the Legislature. (c) "Report" published 1840-41. (d) Appropriation bill passed by Legislature, to cover expenses of driving Saints from their homes.
2. Of the national government. (a) Joseph appointed to go to Washington. (b) Visit to the President.

(1.) Result.

IV. The Cause Committed to the Great Judge.

1. The responsibility for the Missouri Persecutions.
2. Missouri during the Civil War.
3. Jackson County during the war.

DIED.

Smith.—Sister Lucy Smith, aged 65 years, on June 12, 1909, at her home in Woodhouse, Sheffield. She has been a faithful Latter-day Saint for twenty-six years, and died in the hope of a glorious resurrection.

Armstrong.—At Carlisle, Cumberland, June 24th, 1909, Andrew Armstrong. Deceased was born December 18th, 1866, in Keswick, Cumberland. He was baptized May 7th, 1906, by Elder A. Choules, and has been a faithful Latter-day Saint.

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